A
BOOK OF INSTRUCTION
FOR CHURCH OF ENGLAND PEOPLE

BY
W. J. CAREY, D.D.
Bishop of Bloemfontein

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YANKEE CHURCH
YANKEE

PREFACE

I HOPE that this little "Book of Instruction" may form part of the literature of the National Mission of 1916. I would be so glad to make it my contribution to that effort. And I hope it may prove to be in a real sense an "agreed" book. For I am conscious that though I glory in the wide and noble name of Catholic I do appreciate the eternal values that are covered by the term Evangelical. So I issue this little book of mine for publication, with the affectionate and earnest wish that it may be useful to the National Mission by providing a simple scheme of instruction for very ordinary people.

Naturally I have not gone deep into details: I leave that for the teacher, while readers who wish to explore further can easily find ampler and better books. My book only professes to give a start to Church of England people whose ideas of religion are elementary or confused. But I think it supplies a coherent basis, and as such is approved by friends whose opinion I value. Among them I would heartily thank the Rev. G. K. A. Bell, who has very kindly read the MS. and has given me very valuable hints and suggestions.

It is interesting to me to think that the MS. has already passed one test—the battle of Jutland—in which it escaped destruction from a German shell by the narrowest of margins. I trust it will pass other tests as successfully. And perhaps I might also testify that the faith it endeavours to propagate is a good faith in a time of crisis. I like

action no more than anyone else does : nobody likes being shot at, particularly if you are a non-combatant who is just waiting till men are wounded. But I never had one second's doubt of the Christian faith or of one's position in Christendom as a member of the Church of England.

I came to the conclusion that the faith one holds as a Catholic Christian and a member of the Church of England is a very good faith to die in : and I'm quite glad to have had it tested ; it gives one confidence for the future.

So I send forth my little effort in the earnest hope that it may give some real help to any who are in need of simple instruction as to the basis and scope of the Christian religion to which, thank God, we are committed.

WALTER J. CAREY.

H.M.S. WARSPITE,
August, 1916.

A BOOK OF INSTRUCTION FOR CHURCH PEOPLE

INTRODUCTORY

THE Church of England, whatever may be its faults, has always stood not only for Faith but for a reasonable Faith. We do not believe our holy religion out of mere emotion or personal opinion, but on fair and solid grounds which all Church of England people should fully grasp and understand. And this present time, in a very special way, calls for knowledge and understanding in religious matters. For our great foe is not opposition, but ignorance. It was not always so. The great Bishop Butler, writing in the middle of the eighteenth century, speaks of Christianity as then being, in popular opinion, not so much a debatable thing as already proved to be unsound and negligible.[1]

To-day the situation is different. The great war which commenced in August, 1914, has brought into the clearest light the hopeless outlook for mankind in a world from which the Christian doctrines of duty to God and reverence for man are banished in favour of the theory that might is right.

The only hope of salvation from a universe committed to mutual hatred and menace lies in the recovery of a real and vital religion which shall teach to nations, as well as to individuals, the old religious obligations of respect for

[1] "It is come, I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject of enquiry; but that it is, now at length, discovered to be fictitious." (Butler, Adv. 1st Ed., *The Analogy*, 1736.)

the plighted word, of obedience to the claims of God and the conscience, of respect for man as man.

Again, there have been those who hailed the discoveries of the human mind and the great advance of science as destructive of religion, and sought to build up a world on the sole foundation of human ingenuity and discovery. But once more experience has been a useful teacher. To-day men perceive that human knowledge has its impassable limits and its own great difficulties; moreover they see with horror that science, unchecked by faith in God and love of man, has turned itself, pre-eminently and successfully, to forge the most ingenious and deadly weapons for the destruction of mankind.

It has even become possible that science, unhampered by moral and religious considerations, might advance to that perfection of invention by which whole nations might be completely destroyed.

At this time therefore there is no great amount of actual opposition to religion. The failure of any alternatives has brought again to the front the enormous possibilities of real religion for making human life tolerable and sweet.

But there survives, as a result of past confused and false ideas, a very widespread ignorance of what the Christian religion is and on what grounds it is based. In a large degree this ignorance is the fault of the Church. There has been worldliness, timidity, sloth, confused thinking on the part of Churchmen, clergy and laity alike.

There has been neglect of clear teaching, unwillingness to take opportunities, hesitancy in action, and inability to sympathise with national movements or tendencies.

For all this, in the plainest and most honest terms, we repent. We are sorry: we will try to do better.

From our past negligences, ignorances, deafness to Thy calls; from our indifference to the cry of the lost and wandering sheep—Good Lord, deliver us.

We ask pardon, quite frankly, in the name of the Church, from those we have neglected or despised or ignored.

But we mean to do better. The call of God still sounds in our heart, and when we are converted we trust we can still strengthen our brethren. There are fields still open where we are convinced we can work with advantage.

We offer to the world of labour; to the vast areas where social reform is needed; to the sinner, the desolate, the crushed, the hopeless, our humble and hearty desire to help, comfort, and uplift.

We are ready to co-operate and to serve. And we believe that through us, however unworthy, our Master is still ready to give the message without which the world will continue in strife and futility.

And one of our first steps is to give our credentials to the world we would serve and, in so doing, to recall to an enthusiastic allegiance to Christ and His Church all our own ignorant and wandering children, so that all those who count themselves members of the Church of England may have such peace and security in their faith, that with a quiet mind they may set their hands to accomplish the work which God has given us to do for our country and the world at large.

PART I

CHAPTER I

BELIEF IN GOD

ALL religion begins with the fact of God: the spiritual needs and capacities of man: and the possibility of an intelligent relationship between them.

No one can doubt the fact of religion: there are large numbers of persons whose life is lived in a loving relationship with a God of whom they are spiritually conscious. Such persons have no doubts themselves. They believe because they know. But there are many who have never entered into this religious experience and ask for proof. Surely they have a right to do so: we shall not help them by asking them to ignore or suppress their intelligence. But, on the other hand, we must ask them what sort of proofs they want. And if they reply that they require to be certain before they start we must answer that there is no adventure in the world that supplies that sort of proof. Proof comes with experience: never previously. It is not only so in religion. "O taste and see how gracious the Lord is" (which means that we must taste in order to see) is equally true of all the experiments in life which a man or woman makes. Who can be absolutely certain before marriage that the married life will be happy? What general is sure that his campaign will infallibly succeed? What novice entering the Navy or the Army or any other profession is certain, past all question, that he will be happy and successful?

In all such cases they can be given sufficient reasons for making the venture: only experience itself can make them certain.

This is certainly true of religion and is the very argument used by both Christ Himself and His Apostles.

"He that doeth the Will of God," said Christ, "shall know of the doctrine whether it be of God." And St. John tests the Christian religion by the experiential fact of whether it leads a soul to spiritual light or spiritual darkness.

So we must and do put the burden of proof upon men and women themselves. No one can escape this burden, this cross. "You cannot be certain till you try." We must resist this attempt of the slothful intellect of men to shift the burden of proof to anyone's shoulders except their own. The proof is with the individual, and comes from experiment. All other methods result in the creation of a teaching body which fosters a slothful acquiescence in its people instead of stimulating honest effort and research. We do not want to create a laity which assents to a system or a series of dogmas at the expense of the sustained effort to win spiritual union with Christ.

So the Church has done its work completely when it offers to you such considerations as are certainties to itself, but probabilities to you at the commencement of your religious pilgrimage. No doubt all through the pilgrimage the Church will stand by the pilgrim, sustaining and enheartening him and ready to raise him up if he falls. But the Church never does everything for you, or does your pilgrimage for you. You must do it yourself, while Christ and the Church look on. They will help you by sympathy and encouragement and God's gifts of grace, but will never absolve you from your obligation to be yourself a seeker after God. If only you seek, the probabilities with which you start will become as certain and proved to you as they have already become to the consciousness of the Church.[1]

[1] Cf. John Bunyan.

"Hobgoblin' nor foul fiend
Can daunt his spirit,
He knows he at the end
Shall life inherit.

"Then fancies fly away,
He'll not fear what men say,
He'll labour night and day
To be a pilgrim."

What then are the strong probabilities and persuasive considerations which the Church will offer to mankind?

Now here we must remember that mankind is composed of persons of different temperaments and spiritual capacities, and therefore different considerations will affect different minds. But several prominent arguments will present themselves at once.

(1) There are some to whom spiritual intuitions and perceptions are quite overwhelming, and their testimony is of such volume and weight that it must be allowed great force even by those who have not experienced such conviction themselves.

We need not lean exclusively on the great conversions, though the witness of St. Paul, St. Augustine, and Cardinal Newman in their various ways voice the experience of some of the greatest and most influential men who have ever lived. But there is also the enormous number of unknown and unchronicled conversions in which the person concerned is aware—quite apart from any anticipation or expectation—of vast spiritual powers and agencies which are dealing with his soul. He becomes awake to a pressure put upon his soul by a Presence, a personal influence, which he cannot explain but which is simply there. Sometimes the invisible powers are forbidding some course of action: sometimes they are pressing for a response of love and trust from the soul: but always they are overpoweringly real. What value is all this as evidence? For the person who experiences such revelations the proof is complete, but for others obviously it cannot be so. Yet for them it is *something*. A fact of spiritual experience, vouched for by many thousands of otherwise quiet and sane people, makes it likely that there is something in it. It is a probability in fact, and therefore forms part of the considerations which urge a man to try religion for himself.

(2) For some people the order and harmony and intelligibility of the universe compel a belief in an intelligent Creator of the world.

Thus Browning:

> "In youth I looked to these very skies
> And probing their immensities
> I found God there, His visible power";[1]

And this feeling is shared by many, if not most, people. They find a world which, when undisturbed by man, is scientific, orderly, and intelligible. No doubt a strain of evil runs through human life and even animal life seems cruel and wasteful, and these problems demand much concentrated and subtle study. But the large movements of the world seem expressive of some intelligent law. The stars in their orderly courses, the movements and accuracy of sun and moon, the beauty of moonlight nights and spring sunshine and flowers: the songs of birds and the poppies in the corn speak to many souls of an intelligent Creator who delights in harmony and beauty.

Again, this is not proof to those who have not felt it, but it adds to the probabilities and is a fresh item of evidence.

(3) Then we have to consider the whole spiritual history of the race which has been the religious genius of the world—the Jews. Just as the Greeks, by their instinct for beauty, are recognised as the world's genius in art, or as the Romans, by their innate sense of orderliness, are admitted to be the world's genius in Law: so the Jews are the religious genius and school of the world.

What are we to say of their intense religious perceptions? When we consider their overwhelming consciousness of God: the foundation of their national life on the basis of His Will: the inspired fire and force of their prophets: the devotion and intimacy of their psalms: are we to dismiss all these as delusions or are we forced to believe that there is something real and solid in it all?

Those of us who believe in God have not the least hesitation in saying that if you add together all the above considerations, together with such others as an intelligent

[1] "Christmas Eve."

man or woman can suggest for themselves (such as the mysterious fact of conscience, that inward judge which refuses to be guided or silenced by expediency and seems to be a natural organ by which the Will of God can be known to us), they form such a strong probability in favour of the fact of God and the genuineness of the religious faculty in man, that it lays on the soul of every thinking person the obligation of making the personal adventure of trying to prove the matter by experience.

Some will be convinced sooner than others, but even the man who finds the greatest difficulties will at least strive to live up to the best he knows, and will pray to the God who is yet largely unknown to him: "O God, if Thou really dost exist, send me the light I need." Time and effort alone will bring proof. But the Church does its part if it can testify from its own past experience that religion is true and real, and can influence the soul to make the great adventure for itself. More than that—except on the lines of encouragement and help—the Church cannot do. But the Church believes and expects that if a man or woman is seeking the light, and is willing to launch out into the experiment of love towards God and humanity, and is ready to put real faith and trust in the Spiritual: then such a seeker is bound to find, sooner or later.

The Church never blames those who do not find in this life, but only those who do not seriously seek.

But for itself, the Church is sure. Buttressed by centuries of past experience: fortified by the testimony of innumerable saints and heroes, it has the serenity of proved experiment. And though the Church cannot do the whole work for any individual soul, yet it proclaims without faltering that it is the duty of everyone—for the reasons given—to make the experiment. And from past experience the Church also believes without doubt that such earnest seekers will likewise pass from experiment to proof, from darkness or twilight to the clear light of Christian faith.

CHAPTER II

FAITH IN CHRIST

THE ultimate proof of God's existence and goodness lies, as must be insisted, in the experience and in the heart of the person who is seeking light and truth.

How then does the matter stand in regard to the Churchman's faith in Christ as God and the revealer of God ?

Let it be stated at once that this conviction is arrived at in a precisely similar way, that is by the experience that faith in Christ leads to inner harmony : to light, peace and power.

Some seek to evade this difficult and exacting pilgrimage by sole reliance on authority. " The Church says so : I trust the Church." But at best this means that a man relies on other people's experience : at worst it means that he is too lazy or incompetent to thrash out the matter for himself. Our Lord shows no sign of approval of this lazy second-hand belief. " Search the Scriptures . . . they testify of Me " (St. John v. 39).

And if this sole reliance on the Church is further probed, there arises the further question : " You believe in Christ on the testimony of the Church, why do you believe in the Church ? " If reliance on authority is the sole reason for belief, then there is no reason why a man should ever cease to be a Mohammedan or a Hindu that he may become a Christian. He would rely on Mohammedan or Hindu authority and would be justified by exactly the same arguments as the Christian who relies for his religion solely on some authority external to himself.

The truth is that Church authority is one of the buttresses of faith : one element in favour of Christianity. It is frequently the first step upwards and is always a supporting and encouraging factor in Christian belief, but it

cannot do the whole work for a Christian inasmuch as it is always open to be called in question itself. At certain rather low stages of Christian intelligence, authority—posing as ultimate and final—is inevitable and necessary; but with the growth of thought and enquiry it must face the tests of criticism before being restored to its pedestal.

The ultimate test of faith in Christ is that it leads a soul to light and truth, to goodness and to God. That Christianity does so is the verdict of the Church, which speaks authoritatively because it not only voices the experience of past saints of all ages but also because it is conscious of an inspiration of the Spirit. But the Church cannot expect the world to accept its claims without enquiry. A seeker after God must be conscious of his own spiritual needs and intuitions: he must have come to believe in God and goodness: he then examines the claims of Christ as leading him nearer to God and satisfying his best religious instincts. At that point he also examines the credentials which the Church gives as having been founded by Christ and endowed with His Holy Spirit, and therefore able to guide the souls of men and to produce those saint-like characters which are the hall-mark of a true faith.

If the seeker assents to all these stages and further finds by experience that the following of Christ and the Church's teaching leads him to truth and peace, then he will cease to worry about the various intermediate stages, and will henceforth lean his whole weight on the Church's authority and his own inner spiritual life: but his trust is based not on untested authority and unquestioned faith, but on an authority he has tested and a faith he has proved.

What then are the probabilities and persuasive considerations which lead a soul to investigate and finally to accept the Person and claims of Christ?

Now at bottom of all there is the instinct after God and goodness which is in the soul of every rational man. Man has within him the faculty of discerning and loving light

rather than darkness. He may stifle it or leave it undeveloped, but that is at his own risk and condemnation. "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil."

It is on the medium of this instinctive groping towards the light—in men of goodwill—that Christ works, and He puts Himself and His teaching and inspiration as the satisfaction of men's spiritual needs.

If it were not for this innate faculty in man for discerning goodness and light Christ's claims would have no meaning and no power. Darkness can never recognise light. Man can recognise God because he has within himself a spark of the divine, a faculty of the soul whereby he can—if he seeks—discern God.

To this faculty of discernment, accordingly, the Church can bring forward solid considerations for faith in Christ as God and as Guide, with the understanding that after men and women have tested them by experience and proved them true, they will remain faithful disciples of Christ for ever.

Such considerations are as follows:

(*a*) The history of the Jewish people with their firm intuitive faith in God, which was, however, so far from being final and satisfied that their best representatives looked forward to a Messiah or Messenger from God who should complete their faith and give them real power to find God. This longing after a Messiah is immeasurably intensified and ratified by the spiritual vision of prophetical persons and writings by which not only was a definite Messiah predicted but His life, and even details of His life, were anticipated in language largely unintelligible to the first hearers but absolutely fulfilled by the facts of the life and sufferings of Jesus Christ.

A good instance is found in Acts viii. where the prophecy of Isaiah, "He was led as a lamb to the slaughter," was unintelligible to an educated man, but became a most convincing text in St. Philip's mouth, by which he was

able to convince his hearer that it was entirely and only intelligible by the Passion of Christ.

This large view of the necessity of the Person of Christ to fulfil the longings of the better Judaism and the predictions of the Prophets and other Old Testament writers is a very serious contribution to the validity of the Church's witness to the truth of the nature and claims of Christ.

(*b*) Again, it is not possible to dissociate the Person of Christ from His character and claims. What sort of person was this Man who claimed to be the Son of God, and who was stoned for the "blasphemy" of "making Himself equal with God"? Does He give you the impression of being a fraud, or an evil-liver, or a lunatic?

Increasingly does the world admit, even if it hate and despise the Church, "Never man spake as this Man." But if this is so, must we not believe what He said of Himself?

(*c*) The Resurrection of Christ.

Many miracles have to be accepted simply because they are harmonious details in a coherent scheme which is accepted as a whole. We have no check on these individual miracles. We believe them because we think that Jesus is God Incarnate and the Bible trustworthy. But with the Resurrection it is different. Here we have a real means of testing, which is operative to-day. How did the Church of Christ ever begin, and begin so triumphantly, if the Resurrection never took place? What incident changed the cowardly Apostles who "all forsook Him and fled" to the heroes of fifty days later who "counted it all joy to suffer shame for His name"? If He did not rise, then His dead body was either in the possession of the Romans or the Jews, or else had been secretly buried by the Apostles. There is no other alternative. But if the dead body was in possession of Christ's enemies why did they not produce it? They had only to produce it in some public place for a single day and Christianity would have been crushed in its cradle. For Christianity was founded on a Christ

who was dead but was now alive and had been seen and handled. Whatever controversy there may now be as to the precise nature of the Resurrection-body, no one disputes that the sight of Christ's dead body would have paralysed the Apostles who said that He was risen, and was seen alive still bearing the marks of His Passion.

Why then did not the Jews produce this crushing piece of evidence to prove their hated foes to be liars?

There can be only one answer: "Because they had not got it in their power to do so."

Is the opposite alternative conceivable? Does the conduct of St. Peter and St. John, their boldness and willingness to suffer, suggest that they came fresh from that secret burial of their Lord which—if discovered—would have nullified all their teaching and proved them liars and frauds? Surely this alternative is more than ridiculous, it is inconceivable. What then remains as, not only the true, but as far the easier hypothesis? That the Lord was indeed risen and had appeared to His apostles and to the "five hundred brethren," mostly still alive, to whom St. Paul appeals in the fifteenth chapter of the Corinthians.

On this hypothesis alone can be explained not only the enthusiasm and *élan* of the Apostles, but even the very existence of that Church which exists to-day and was founded on no other basis of faith than that the Lord Jesus was risen from the dead.

(*d*) We then come to the witness of the Church.

For 1900 years men have believed in Jesus as alive, as their friend and Master, as their Lord and God. They have written their testimony in the Bible, they have lived out their faith in their lives, they have guaranteed it by their self-sacrifice. If there was nothing in this claim would it not have been exploded long ago? But these men and women have tried the life in Christ for themselves, it is no theory to them: they have lived it out in love for God and humanity and have paid for it in tears and blood. What witness do they hand down to us? With

their last breath they testify that their pain was worth while, that as they have lived in faith they die in hope, that Christianity is no cunningly devised fable, but a guide to life, a light in the darkness, a security for eternal life.

It is admitted that their testimony cannot by itself convince us, but it is an item, a phenomenon, so widespread and so continuous that we must consider it and measure it: it carries real weight.

(*e*) Finally there is the personal witness which we living men and women can possess and give.

It is open to any of us to experiment for ourselves. Do we find that following the Master, keeping His commandments, sharing His life, using His sacraments, adopting His programme of love to God and to our neighbour, leads us to light or darkness? Let our souls give the answer. If we follow some strong desire of the blood we may attain our object, but do we gain peace? On the contrary we find hell, the giving way to sin and hating ourselves for it. The upward impulse of the soul is arrested: our spiritual wings cease to beat.

But if we try to follow Christ, what then? We have our crosses to bear, our burdens to shoulder; we have times of temptation, hours of dryness. Yet in the moments of illumination which come to all who try, we know by the hush in our souls and the sense of ease and security that we are on the right road: what seemed the hard dusty road of duty appears in the sunlight of illumination as an upward path to reality and truth, and even the surrounding landscape which seemed rough and thorny is transfigured by spiritual presences and the atmosphere of light. To us at least probability has passed into certainty, and by the testimony which we can henceforth bear we add another item to the list of probabilities and persuasions which may enable our brethren to start on the same high and holy pilgrimage on which we have found peace.

Add together then all these data: consider them in bulk, and if you—after honest pondering—consider them sufficient

to warrant a real attempt for yourself, then set out on the great adventure: pray, and live the life, while we, to whom God has given certainty, watch you and encourage you by our witness, our sympathy, and our prayers.

CHAPTER III

THE CATHOLIC CHURCH AND THE CHURCH OF ENGLAND

YOUR next step is understand your Churchmanship.

But if you are to understand your position as a Churchman you must first understand what the Church is.[1]

Now the Church is simply a society or body of men and women who, by the power and presence of the Holy Ghost, are living in the Faith of Christ and in union with Him.

Christ might have written a book, which all ages might have read, giving details and directions as to the faith and morals of His followers. But He did not do so : He formed a Society. This Society, at first, consisted of the Apostles and disciples whom He had collected round Him while He lived on earth, and He promised that He would send the Holy Spirit to abide with them and guide them unto all truth. He fulfilled His promise on Whit-Sunday—Pentecost—when the Holy Spirit came with power into the hearts of the Apostles in the upper room at Jerusalem, and henceforth this body of men and their disciples constituted, and were called, the Church of Christ.

Outwardly they were a collection of men and women who professed to follow Christ as Master and Lord : inwardly they were united to Christ by the Holy Spirit, and were thus called the "Mystical Body of Christ" because they were spiritually united to Christ and shared His life just as the limbs and members of a body are united to, and share the life of, the head.

But the term "Church" covered all. If you belonged

[1] The name Church, by the general agreement of scholars, comes from the Greek *κυριακόν*, an adjective meaning "of, or belonging to the Lord." At first it was used of the Christian Church, i.e. "the Society belonging to the Lord." Later it was also used of a place of worship belonging to the Lord, e.g. Christ Church, St. Paul's Church. (See Murray, *New English Dictionary*.)

to the Church you were a follower and member of Christ united to your Head—Jesus Christ—by the power of the Holy Spirit.

It was perhaps inevitable that the inward and outward did not always correspond: there were, and still are, men and women who though outwardly baptised and belonging to the Church, yet failed to use, and live up to, the spiritual possibilities and glories of inward union with Christ. Hence came the failures and scandals which have always shocked both the Church and the world outside.

But, ideally, membership of the Church carries with it inward union and harmony with the Church's Head: and when men spoke of the Church they meant the body of Christians who were actually baptised into Christ as His followers and were also, ideally, living a life of spiritual union with Him. That was the ideal, that shall yet, please God, be the actual also.

But in this imperfect world you cannot wait to count up failures. There is a real English nation though some Englishmen disgrace their name and lineage, yet you push on with England's work and treat her as a single united body. So with the Church. There are many failures, but you cannot sit down to weep over them for ever, you must push on with the Church as if the ideal was actual, as if the society—the body—was constituted not only of those who professed to be Christians but of those who were actually so. We can therefore appeal to the Church's mind or spiritual understanding although we know that many are not worthy of the name of Christian.

But for practical purposes the definition of the Church is clear. It consists of followers of Christ who are in union with Him by faith and baptism (which is the ceremony of admission, and the rite which conveys union with Him), and who are therefore—for good or evil—called by His Name, and are "His people."

. . . . . .

Now this Church began in a very small way on the Day

of Pentecost about 1880 years ago. But it soon expanded. About three thousand persons joined it on the first day of its existence. Owing to the missionary labours of St. Peter among the Jews and St. Paul among the Gentiles, it soon spread abroad through the world and became known as the Universal or Catholic Church to distinguish it from its local parts in different centres. There was a church at Corinth, another church at Ephesus, and so on, but when the Church was considered as a whole it was called the Catholic Church of Christ.

Christians took a pride in it both because it was a gigantic organisation of religious people and also because it was a holy Body: a society whose members were in mystical and spiritual union with Christ. Hence the Church was sacred: it was the Mystical Body of Christ; its decisions, its worship, its ritual and services were all holy and to be reverenced because its activities were those of no ordinary human society, but of a Body whose heart and centre was Christ.

This explains the extraordinary respect for the Church which has always obtained among Catholic-minded Christians. In a real way Christ was behind the life of the Church. What it did, He did, and men reverenced it accordingly. Even down to details you find this love of, and pride in, the Church. To contradict the Church, to be outside it, was unthinkable, for it would mean disloyalty to Christ its Head and Sustainer.

And if we analyse the life and organisation of the Church we find that four marks are always present.

(1) *The Bible* was the Church's book. It was written by holy men of old, and by the Apostles and their disciples. It was the mirror of God's Will, and of Christ's life and teaching, as well as the source of spiritual profit and edification.

(2) *The Creeds* were the Bible written short, and contained the interpretations and judgments of men who were inspired by contact with Christ their Head. He gave them the spirit and authority to decide, and therefore

their decisions were His decisions, given through the inspiration of the Holy Spirit.

(3) *The Ministry* was composed of men who held their sacred offices through a commission handed down from Christ Himself and openly ratified by the laying on of hands of those who had previously received such open ratification themselves. Christ had laid His hands on the Apostles and set them apart: the Apostles laid hands on others and they in turn bequeathed this legacy of authorisation to subsequent generations through the same sign of the laying on of hands.

Modern criticism finds a certain confusion or lack of evidence about the period A.D. 70 to A.D. 150, but there is no doubt about the general practice and theory of the Church, and after this somewhat disputed period there is simply no variation from the ordinary methods of ordination till you come to the Reformation in the sixteenth century.

(4) *Sacraments* were always held to be outward "media" or "means," through which Christ bestowed His blessings on His children.

They were not mere symbols or reminders of something which Christ had done in the past, but were actually the means of bestowing spiritual grace.

Baptism was not merely a symbol of washing from sin, or a ceremony of admission into the Church, but was the outward sign of real admission into spiritual union with Christ. Communion was not a symbolic recollection that Christ's body had been broken on Calvary, but was an actual means of conveying to the receiver, the spiritual food of the Body and Blood of the ascended and risen Christ.

. . . . . .

These four factors are quite constant in the life of the Church. And for a thousand years the Church went on as one Body, divided into local parts and provinces, but proud to be the universal Church, the Catholic Church of

Christ. Then about A.D. 1050 came the first split. The causes were partly doctrinal, partly practical.

The doctrinal part was connected with a difficult subject as to whether the Holy Spirit of God "proceeds" from the Father or from the Father and the Son. But the practical part, which was really the influential part, was connected with the Pope.

The Bishop of Rome had always been a powerful and important Bishop, and it may fairly be argued that he possessed a Constitutional Primacy in the Church from very early times.

But it was gradually claimed for him (starting about A.D. 300) that he was head of the other Bishops in a peculiar and unique way. This led at last to the "Papal claims" that the Pope is Christ's vicar on earth, and that all Church authority and jurisdiction is derived from him. Those who oppose this doctrine do so on the grounds that if Christ had really left this autocratic supremacy to St. Peter and his successors, it is surprising that you can read the New Testament without suspecting it, and can investigate the history of the first three hundred years of the Church's life without finding it. It is a gradual growth, we say: not found at all at first and resisted and denied by early saints when it first appeared. Therefore it cannot be binding on us now except on some theory of development which would also abundantly justify the reformation, for if development means that the Church can alter so startlingly in one direction, there is no reason why it should not alter equally surprisingly in another.

From these causes, then, sprang the divisions in the Church. The great schism, the separation of the Eastern Church from the Western, took place about A.D. 1050, and a further separation of the Church of England from the Roman Church (the rest of the Western Church) came about in Henry VIII's reign, about 1542, also mainly on the question of the Pope's jurisdiction and infallibility. Later came the separation of Nonconformists from the Church of England, a separation all the more lamentable

because while Nonconformists may have shown impatience and self-will, yet they often stood for aspects of truth which the Church had neglected.

Thus, to the scandal of all good Christians, the Church is divided. For a thousand years one, it is now split into fragments, and all we can do is to pray and hope and work that some day it may yet be reunited and be the one, holy, Catholic Church of Christ once again.

. . . . . .

But what of the Church of England? What did it gain or lose or alter at the Reformation?

Broadly speaking, it lost communion with the rest of the Western Church through its denial of the position of the Pope as vicar of Christ and the infallible, irresistible Head of the Church.

It also lost, through a reaction, quite understandable though lamentable, many beautiful customs and practices which were harmless and pious in themselves, but had become popularly identified with Roman Catholicism. Certain doctrines, such as the custom of praying for the dead, and the asking of saints for their prayers, fell into disuse for the same reason. On the other hand, there was a gain in simplicity and freedom from superstition.

But on the four points mentioned above—the Bible, the Creeds, the Ministry, the Sacraments—the Church of England stood firm. Nothing is lost here, though there has been individual neglect and misuse.

The Church of England as such still believes in them, holds them, urges us to use them, as a faithful part of the Catholic Church should. Individual teachers in the Church of England may fail in their presentation and practice of them: but this is not the fault of the Church at large. It can be remedied. The Church of England still holds to its Catholic heritage, and claims that it is as loyal a part of the Catholic Church as any other body in Christendom.

It appeals to a general council of the Church and is

willing to obey such in the same old constitutional way as obtained in the early centuries of the Church's life.

It is left to us, by our loyalty and faith, to make the Church of England a living, strong, purified part of the Church of Christ, so that when our Master calls us to reunion we may be fit and ready to respond.

CHAPTER IV

THE NEW LIFE IN CHRIST

But there is one more thing which we *must* thoroughly learn and understand. Christianity is not a set of rules or a series of beliefs. Christians are not heathen who don't steal or commit adultery. Nor are they just people who are of opinion that there is a God and that Jesus Christ is God the Son.

Real Christianity means that a new sort of life is available for you, and that you are engrafted into Christ like a cutting is grafted into a stem, and henceforth you live a new and different life with new sap and vigour stirring in your spiritual veins so that you are a different person. Christianity is union with Christ. A Christian is not an altered man but a new man. At baptism you are grafted (or incorporated) into Christ, and His risen, heavenly life is imparted to you so that, if you are willing to live a Christlike life, you have the power from Him to do it.

Christianity not only gives you an ideal for life, but *gives you power to fulfil it.*

You can, of course, make no use of your baptism, you can leave unused the spiritual vitality given you then—but you needn't. If you pray earnestly, strive hard, use the heavenly food of Holy Communion, you can succeed in living the true Christian life.

Many people faint and say, "It is impossible to live the Christian life: Christ asks too much." But are these the people who pray, who strive gallantly, who receive the Sacrament of Holy Communion? Of course, if you don't use the means of help you will fail. If you won't eat food you will starve. So if we neglect the Christian means of grace we are generally forced back on our natural goodness, and that is not sufficient to bring us to God or

enable us to fulfil all His will. The Jews proved that: hence their hope of a Messiah (whom we Christians call Jesus Christ) who should lead them to God and give them power to find Him.

The point to start from is Baptism. When you were baptised Christ adopted you into His family and gave you new powers which—*if you use them*—will enable you to live the Christian life.

Knowing this you do your best. You pray regularly and try to keep close to your Master. And gradually you find your feet. You find that "keeping straight" is not impossible: on the contrary, that it is the clean heart and imagination which hold the key to the world's best gifts of friendship and beauty and love. And even when you have succeeded in keeping yourself right you find that all has not yet been done. Christianity means more than keeping yourself holy. There is a great warfare always going on between God and Satan, between good and evil. One has to learn to be self-controlled not simply for its own sake, but in order to qualify for fitness to engage in this great warfare. How can we fight for God and justice and righteousness if our own souls are diseased and weak, and our outlook narrow and selfish?

So, having learnt discipline, we can go out to fight for the great causes. The uplifting of the fallen, the protection of the weak, the championing of justice and mercy and truth, the tearing down of selfishness and inequality and oppression: these are areas of action in the great campaign.

Why is it that we have hardly thought of these things, and perhaps, at most, have dreamt of trying to lead a decent life ourselves? It is because of our poor and wretched conception of Christianity.

We have thought of it as a set of difficult rules under which our shrinking flesh groans. We have thought of it as only an effort to be righteous—and thereby have become prigs. If we thought of Christianity as the inheritance from Christ of a new and real life of union with Himself, where-

by—after the necessary effort of disciplining ourselves—we were able to go out into a sinful and suffering world, and fight against the evil giants of injustice and oppression, selfishness and despair: fighting the devil wherever we came across him, and redeeming the lost and broken—then indeed we should have understood Christianity and all the passion and romance which are involved in it.

New life: new power—that is Christianity. Derived from Christ: given by the Holy Spirit in Sacrament and in answer to prayer: used for the most gallant and noble end of redeeming a fallen world and a faltering humanity: such is the new life which Christianity is.

Once we understand it, we are changed men. We rise above a mere dreary morality: we waste little time upon doubtful controversies: we are out to work, to pray, to love, to fight. We are conscious that Christ has given us His Holy Spirit to possess us and unite us to Himself. Thus it is that united to Christ, possessed by His Spirit, inspired to fight a good fight for God against evil, we at last come to comprehend a little bit what real Christianity really means.

PART II

CHAPTER V

THE FAITH OF A CHURCHMAN

So far I have been writing a series of little essays to clear the ground and show you that our faith is not a blind faith. We have solid reasons for believing in God, in Christ, and in His Holy Church which the Holy Spirit inspires and guides. I must now take it for granted that you want to know your duties as a Churchman. You believe in God the Father and in His Son Jesus Christ and in God the Holy Spirit whom Jesus sent to sanctify you and the whole Church. You believe that when you were baptised you were made not only a member of the Church, but also a member of Christ, a child of God and an inheritor of the Kingdom of Heaven. I have been talking to you of these things in the last ten pages and cannot go through it again. But I wanted to explain the sources of these beliefs and to show you that if you really believe these great truths about God and yourself you must carry them out in your life. Your new life in Christ will make you different from others, inasmuch as you will never cease to be a man of prayer: a man of Christian conduct: and a man who uses Christ's sacraments as real means of help and strength. This is how you can tell a proper Churchman when you see him: it is not what he says that is necessarily convincing; it is what he does. If he shows his Churchmanship and faith in Christ by saying his prayers regularly: using the sacraments devoutly: living a life of honest work and real kindness and generosity to all men—then he is a true Churchman and Christian; otherwise he is imperfect or perhaps even a fraud. "By their fruits ye shall know them." It is no business of ours to judge those who do

not call themselves Christians or Churchmen: that lies with God; but when we look at a fellow-Churchman, or when he looks at us, the tests of judgment will be honest prayer, honest work, honest love of God and man. But all these fruits spring from a source of right belief, so that first of all we must see that we have a right and true faith.

Where do we get our faith from? From my parents, you will say. But where did they get it from? If you track it all back to the beginning you will find that Christian faith started with the teaching of the Apostles who had been with Christ both before and after His Resurrection. That teaching was given at first by word of mouth: the Apostles went about Jerusalem, and gradually throughout the world, preaching and teaching that the crucified and risen Jesus was God, and that through faith in His pardoning love and by union with Him we could obtain remission of our sins, and gain eternal life here and hereafter. Those who accepted this teaching were baptised into Christ and His Church, and lived their lives in obedience and faithfulness to Him, and leant on Him to sustain them through prayer and sacrament so that they could be true to Him and might do their part in building His Kingdom upon earth.

But in time these Apostles died and their teaching was handed on by others—St. John, for instance, taught St. Polycarp, who in turn taught St. Irenaeus, and so on. These men then carried on the traditions of the Apostles and handed down to succeeding generations the "deposit of faith" which Jesus had taught and the Apostles had grasped by the illumination of the Holy Spirit.

But this "oral" teaching was reinforced by the gradual creation of the New Testament. At first there was no New Testament: the earliest writings in that book are the early Epistles of St. Paul, written about A.D. 50, so that for about twenty years of early Christianity there was no authoritative written Christian Scriptures for men to read. All the teaching had to be done by Church teachers through word of mouth. But the New Testament was

gradually built up by St. Paul and the Evangelists—St. Matthew, St. Mark, and St. Luke (of whom St. Mark was the first to write), until in the gospel of the evangelist St. John we come to the latest book of the New Testament.

You will understand that the New Testament was therefore not the source of Christian teaching, but the written reinforcement of what was already being taught by word of mouth. But because it committed to writing what had been the teaching of the Apostles from the beginning, and was written by authoritative men under the guidance of the Holy Spirit, the New Testament became a solid authority in itself, for it witnessed what had always been taught in the Church and formed a standard by which all subsequent teaching could be tested. It is so still: what is written in the New Testament or can naturally and easily be derived from it, is accepted by Churchmen as true; anything that contradicts it or cannot be obviously derived from it is not accepted as necessary for salvation. There are customs and doctrines of the Church which have sprung up since with great advantage to Christian piety and reverence, but none of these things can be taught with the assurance that a man's salvation is bound up with believing them.

But the New Testament is fairly long and not always easy, and men arose who altered or misused the traditional teaching of the Church. So the Church in self-defence drew up short summaries or statements of Christian doctrine so that the simplest Christian might be sure that he was holding the true and ancient faith of the Church. Such summaries are called the Creeds or Articles of belief, the name Creed being the Latin word Credo—I believe.

All real Churchmen believe the Creeds, and accept them as the verdict of the whole Church guided by that Holy Spirit whom Christ promised to the Church as the Guide to truth.

The Creeds are three in number: the Apostles' Creed, the Nicene Creed, the Athanasian Creed. You will find

them all in the Book of Common Prayer, and you ought to know the Apostles' Creed by heart.

The Apostles' Creed is the shortest, and though no one knows its exact date, it is no doubt the earliest of all. It teaches three series of truths—about God the Father: the Son: and the Holy Spirit.

The first series is simply a statement of belief in God the Father as maker of heaven and earth. God is not defined or explained, but just taken as the Source of all life and goodness, wisdom and power. The Jews and early Christians never argued about the existence of God: they took it as obvious because they felt it so deeply. Thus you find the Bible opens, "In the beginning God created the heaven and the earth": there was no argumentation in those days, they just felt Him and believed in Him.

Yet this simple first statement about God is full of meaning: in fact we are far from understanding it yet. God is a Father: our Father. Yet multitudes think of Him as an exaggerated man, very severe and exacting, who punishes us freely if we are unwise enough to give Him the chance.

Others again think of Him as a sentimental philanthropist who doesn't care enough about our discipline and perfection to demand a high standard from us.

But God, our Father and Friend, the Source and Mirror of all truth, beauty, holiness and love, is both Holy and Loving. He is like all true fathers because He cannot bear to see us throwing away our possibilities and gifts. He is therefore a God who demands that we shall be holy, but only because He loves us enough to demand the best of us. Once you learn to look to God as your best Friend who is also the high and holy Creator of the Universe, containing in Himself all that is honest and magnificent, lovely and true, you begin to progress in real religion. It is the greatest need of the present day to get right ideas about God. So the first simple statement of the Creed is all important.

Then the Creed proceeds to a series of statements about the Person and acts of Jesus Christ, God the Son. Who is Jesus Christ? He is God the Son become Man. For God the Father is the Source of all life, but if we are to know it He must express Himself to us. Therefore Christ the Son is the expression of God: He through whom God spoke: the Word of God: who from the beginning is one with the Father, yet nineteen hundred years ago for us men and our salvation and enlightenment came down from Heaven, and took no angelic or spiritual form but took the nature of man, that He might be our Brother indeed. Jesus Christ is God expressed as Man. And since He was like no other man inasmuch as His Person is divine, He was born differently from us. He was born of a human mother, the Blessed Virgin Mary, of her substance, yet He had no earthly father, but the place of a human father was supplied by a creative spiritual act of the Holy Ghost, so that the Blessed Mother is a Virgin after as well as before the conception of Her Divine Son.

This is no doubt a mystery, but like the mystery of the Holy Trinity, it safeguards a great truth. The doctrine of the Blessed Trinity, the One God in Three Persons, hard though it be to the intellect, safeguards the truth that God is Love. Christian feeling has always revolted against a lonely, solitary, unloving God. But if God is Trinity in Unity then there can be love between the Persons in the One God. So with the doctrine of the Virgin birth of Christ. It safeguards the truth that Jesus is the pre-existent Son of God and yet truly Man—the Head of a new kind of humanity whose privileges and powers we can—by incorporation—share.

So the Creed tells us that Jesus was "conceived by the Holy Ghost, born of the Virgin Mary."

Then we proceed with the subsequent facts of the Incarnate life of Jesus Christ—the life He lived in our flesh.[1]

[1] Caro, carnis, is the Latin for "flesh": "Incarnate life" means "The Life lived in our flesh or nature."

He was crucified under the orders of Pontius Pilate, the Governor of Jerusalem in A.D. 29 : He went to the place of departed spirits when He died : He rose from the dead on the third day—Easter Day : He went back to be with God in Heaven on Ascension Day, forty days after Easter : He will come back one day to judge the living (called "the quick") and the dead.

Then we pass to the third series of beliefs—concerning the Holy Spirit and His work for the men and women whom Christ has redeemed.

Who is the Holy Spirit ? He is the Third distinction or Person in God. As the Father is Life and the Son the Expression or Word of God, so the Spirit is Love.

He is the Eternal Spirit of power and love, the Bond of love between the Father and the Son, who was sent by Christ after His Ascension to be the power behind the Church and the fire of Love in the hearts of His children. It is He who enables us to call God our Father and who joins us in union with Christ so that Christ lives in us and we in Him.

And from the Person of the Holy Spirit we pass on to the activities which He inspires and the blessings He bestows. The Holy Catholic Church is the inner sphere of His influence, it is He that guides and controls it and prevents it erring irrevocably or perpetually. It is He who binds the individual members of the Church into personal touch and union with Christ. It is He who makes the "Communion of Saints" possible so that the Saints of God, whether on Earth or in Heaven or in the place and state of purification, all share a common life of union with Christ. It is He again who is the agent of Christ in the forgiveness of sins, bringing to repentant souls cleansing and remission, and breathing into them new purity and peace. It is He again who is the indwelling Power in us which will raise us up to new life at the Resurrection and will give us everlasting life.

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Such is the Apostles' Creed and it is our standard of faith as Churchmen. No doubt it needs intelligent understanding. "Hell," for instance, is not the place of lost souls but Hades—the place of departed spirits. But, intelligently understood, it is the hall-mark of our Christian faith. To deny it is to deny our Churchmanship.

And this Creed is expanded in the two longer Creeds, the Nicene and Athanasian.

The Nicene (called so because mainly drawn up at Nicæa in A.D. 325) emphasises very strongly the divine Personality of our Lord. "God of God, light of light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made." And this statement was made so emphatic to guard the truth against those who, like certain heretics of that day, said that Our Lord though more than man was yet less than God.

But the Council of Nicæa affirmed with all its strength the Catholic doctrine of the Deity of Christ. He is God "of God" ("of" means "proceeding from" God), He is "of one substance" (ὁμοούσιος) with the Father. He and His Father are One: Two Distinctions in the same Essence.

It all sounds very difficult, but the truth is that if you once lose the truth that Christ is the Expression of the Father: that He is God become Man, the bottom drops out of the Christian religion. Jesus becomes at best a prophet, at worst a liar and a fraud,[1] and we are still without any certain knowledge of what God is and what God wills for us. In Jesus as God we have certainty: in Jesus as merely a good man we have no finality or satisfaction.

Therefore, if you are a theologian, you must have these definitions and distinctions which—although they seem to some difficult and unnecessary—yet safeguard the simple belief "Jesus is God."

The Athanasian Creed is not really a Creed at all. It is more a Triumph Song of the Church than an exact piece of

[1] See Gore, *Bampton Lectures*, page 16.

theological writing. The translation in the Prayer Book is also misleading, at one or two points.

"Whosoever will be saved" ought to be "whosoever wills to be in the state of salvation," and all through the Creed the idea is not that you will go to Hell if you make some accidental mistake in theology, but that if you want truth, if you want to be in spiritual health, if you want to find God, then on the lines of a true theology about the Unity of God and the reality of the Incarnation of Christ you will alone find it.

Intelligently understood this Creed need offend no one except those who dislike the great doctrines of the Trinity and the Incarnation, and as a firm and noble statement of the principles of our Faith it is unsurpassed.

We Churchmen, then, believe both the Bible and the Creeds. We believe that the latter are actually taken from Scripture or are altogether agreeable to Scripture and the Apostles' teaching.

We may lament the necessity of Creeds, but the false teaching of heretics made statements of the Truth inevitable, even if the reasoning faculty in us had not made a statement of the truth unavoidable. As Churchmen we stand by the Creeds and believe them to be the God-inspired buttresses of the Christian religion.

. . . . . .

I must add a word about the Bible. The centre of the Bible is the revelation of God in Jesus Christ. All the Old Testament leads up to Him, all the New Testament presents Him and applies His teaching to practical life.

In the earlier part of the Bible we see the gradual growth of the Jewish religious consciousness of God and the rise of a desire after holiness and for a Messiah who shall lead men to God and holiness.

At first this religious consciousness was imperfect, so we shall not be surprised to find that the religious people of

early days—Abraham, Jacob, David—did things which at a later stage are seen to be quite wrong and indefensible. We cannot also be always sure that all the stories about the heroes of the Old Testament are literally true: they may be legends: we cannot tell. We have little corroborative evidence and are wise to suspend judgment about them. The story of Adam and Eve, for instance, may well be an ideal picture of primitive man in the imagination of the Semitic race. Legends are not necessarily false: the stories of Robert Bruce and the spider, or of King Alfred and the cakes are not falsehoods; they illustrate very well the characters round whom they are written.

But when we come to historical times, e.g. the prophets, the New Testament, we are on different ground. We have various strains of evidence from different sources to corroborate them; we can check and compare the narratives. We can easily defend them not only as inspired, but as historically true.

Personally I believe in the whole Bible as inspired: but that does not make me disbelieve in different values and grades of inspiration: nor do I doubt that God could use folk-lore and legends as conveying truth. It is only we matter-of-fact literal Englishmen who are contemptuous of anything which is not exactly literal truth. To children and people of imagination, legends convey their lessons just as much as facts. In the prophets and the New Testament you get facts. In the early narratives of Genesis you sometimes get what may well be inspired legends: we do not know for certain as to whether particular stories are literally true, but it is simply ridiculous to reject the great sweeping and majestic march of religious truth in the Bible because you are doubtful whether Balaam's ass literally spoke, or Jonah's whale was an actual fish. They may be legends. If you can accept them, do. If not, leave them as possibly legends and pass on to the infinite number and variety of great religious truths by which men live, which are revealed by the gradual growth of religion until it is fulfilled in Jesus Christ.

I append the Apostles' Creed, which you ought to know by heart.

I believe
In God the Father Almighty,
Maker of Heaven and earth:

And in Jesus Christ His only Son our Lord,
Who was conceived by the Holy Ghost,
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead, and buried,
He descended into hell;
The third day He rose again from the dead,
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.

I believe
In the Holy Ghost;
The holy Catholick Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the life everlasting.
Amen.

CHAPTER VI

THE LIFE AND CONDUCT OF A CHURCHMAN

If you truly believe in God, and in the Bible and the Creeds which tell us about Him and His will for us, then it *must* affect your life.

If God says, "Be ye holy even as I am holy," or if Jesus Christ says, "Be ye therefore perfect even as your Father in Heaven is perfect," then every Christian girds himself to obey. And, to speak frankly, neither God nor man counts us a Christian unless we try to live the Christian life.

No Socialist is a real Socialist unless he lives by his principles: no temperance advocate is genuine unless he endeavours to be temperate himself: no Christian is a real Christian unless he is trying to act up to his creed. Of course you must make allowances for human nature. You must allow the Socialist a few inconsistencies, especially at first: so a Christian also is not necessarily a fraud if he lost his temper yesterday. But broadly speaking, it is by "our fruits" that God and man recognise us. We accept this.

What then is the standard of a Christian's life? The answer is the standard of Love. A real Christian's conduct is explained by the fact that He loves God and loves God's other children and tries to do what will please and help them.

Thou shalt love the Lord thy God with all thy heart and mind and soul and strength . . . and thou shalt love thy neighbour as thyself. This is the simple standard of the Christian's life.

See how far we reject this in practice. Let us take the great question of Capital and Labour. I was listening to an exposition of the situation only yesterday. Masters are always selfish (so I was told), and therefore naturally and

inevitably every master has the one idea of making all he can out of the public, and of paying as small wages as the resistance of trades unions will let him. The workman is equally selfish. He too cares nothing for the public welfare; his object is to get the highest wages he can wring out of a reluctant master. All this—it was said—is inevitable, and out of the clash of master and man—both equally selfish—at the expense of the suffering public, is born the only solution of the question which will satisfy the ordinary hard-headed business man.

How hopelessly unchristian it all is! Let us suppose that, on the contrary, both masters and men said, "Let us produce a free, happy, merry England."

Masters would say, "No doubt I have a right to live and to expect a fair and reasonable profit on my capital, but I will not expect such a huge profit that I sweat my men (who are God's children) or exploit the public, who also are my brothers."

The workman will say, "I too have the right to expect from my honest toil such conditions as make life tolerable and pleasant. I want a home, a wife and children, decent food and clothing and plenty of healthy recreation. But given that (and I doubt if they've got it yet), I am content. I do not want to deprive my master of a fair profit (so long as private enterprise is encouraged by the State), nor do I want to make commodities so expensive that I deprive my brothers who are writers, journalists, soldiers, sailors, clerks, merchants, women, children, of the things which go to make life sweet and pleasant."

The public would also say, "I too do not want to create conditions which make life intolerable for my neighbour. I will simply not buy clothes that can only be produced by sweating: I will not tolerate dirt, slums, prostitution, gambling-hells, ugliness, bad education. I will pay a fair price for things: I will only patronise shops where good conditions prevail: I will send to Parliament men of character who care nothing for party intrigue, but do wholeheartedly care for the good of humanity."

Is this so absolutely impossible? What fools we are if it is! We all make life impossible for each other. Surely the devil must laugh. We have a world full of possibilities, full of beauty. By a real bit of co-operation and goodwill we could make it a paradise for everybody: but we don't. We all combine to make life intolerable for each other. Masters are worried over strikes: men are never contented and are always uncertain about work: the public is furious with both in turn and can do nothing.

Yet the alternative I have sketched is just the Christian programme. Love towards God, and love to your neighbour. I know we don't fulfil it in the Church yet: still we might be drawn into a common effort; some of us are keen enough on it. And this is the Christian ideal of conduct. You cannot put the details into any neat list of commandments, for it is the working out of an ideal: but the ideal itself is plain enough, and every Christian is bound to do his bit towards it.

Of course there are codes and lists of things forbidden, and things enjoined. And these are generally taught, and at certain levels are most enlightening and helpful. We have not outgrown them yet. Of these there are two we must consider.

(1) The Ten Commandments (Exod. xx.).

The first enjoins us to remember God. We shall go all wrong if we leave Him out of our account. The second was for the Jews and ordered them not to worship and imitate the filthy and immoral gods of the heathen. The third forbids blasphemy. The fourth enjoins the giving to God, as a special day of worship and rest, one day in the week; the details are Jewish. The fifth regulates home life and blesses the respect and affection of children for their parents. The sixth forbids murder. The seventh, sexual uncontrol. The eighth, theft. The ninth, perjury. The tenth, envy and covetousness.

No doubt you can spiritualize and extend all these commandments, and at base they are eternally valid: but

they are more than contained in the Christian version, "Love God . . . and your neighbour as yourself."

(2) The Beatitudes.

Our Lord Himself has drawn out in detail the elements of the great law of love. I will let His words speak for themselves:

(i) Blessed are the poor in spirit: for theirs is the Kingdom of Heaven.

(ii) Blessed are they that mourn, for they shall be comforted.

(iii) Blessed are the meek, for they shall inherit the earth.

(iv) Blessed are they that do hunger and thirst after righteousness, for they shall be filled.

(v) Blessed are the merciful, for they shall obtain mercy.

(vi) Blessed are the pure in heart, for they shall see God.

(vii) Blessed are the peace-makers, for they shall be called the children of God.

(viii) Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven.

(ix) Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake (St. Matt. v. 1–12).

These need some understanding. "Poor in spirit" does not mean "poor spirited," but means those who recognise that in all things we depend upon God and not on ourselves. "Blessed are those who recognise that all this sufficiency is of God" would be a way of translating this saying, or perhaps "Blessed are those who know their own deficiencies and therefore turn to God for help." Again, "meek" does not mean that anyone can tread upon you, but is the opposite to "proud," "swaggering," "boastful." The "meek" man is one who is peaceable and easy to live with, and has no desire to raise himself by enslaving or oppressing others.

Those who mourn are those who look out on the injustices

and oppressions of the world and lament them enough to fight against them for the rescue of the miserable and wretched from the cruelties of the proud and self-seeking.

Those who hunger and thirst after righteousness are they who are not content with respectability and smug morality, but honestly work for the building of the Kingdom of Christ among men, and support and love all good causes wherever they find them.

The pure in heart are those who from love of God and hatred of animalism, both keep themselves unspotted from evil, and promote purity and cleanness and honour. This saying is very necessary as impurity is often defended and condoned, and the great evil of prostitution—the sexual degradation of women—is still widespread and unbroken. You cannot be too clear that Christianity insists upon sexual self-control. For a single man or woman the clear rule is abstinence from sexual acts. In the married life the rule is temperance and decency. And for both states of life purity does not simply mean a mere keeping off evil, but a state of mind which hates what is low, vicious, and degenerate, and loves what is sweet and clean and wholesome. Purity implies a love of the true, the beautiful, the holy: minds of this quality will and do see God. We must actively resist any lowering of the highest standard of purity. Men and women must be pure for the sake of each other, so that they can bring to each other, when they marry, souls and bodies clean and undefiled. They must be pure for the sake of their children, for sexual sin frequently entails disease and deformity upon the helpless unborn offspring. They must be pure because we are all members of Christ and children of God—not animals—and must be pure even as He is pure.

Make sure of this, and resist all the talk and sophistry which defends that which is, after all, nothing but an ugly, selfish, cruel, loveless and effeminate sin. Any fool can be impure: it takes a real man or woman to love the clean and wholesome and live by it. So make up your mind absolutely and finally. Why should any man claim the

right to degrade women? Why should God's children be the victims of the nastiest passions? Why does any woman submit to this state of things for a moment? See to it that you are determined to abolish prostitution and uncleanness of life, and start off by making sure of yourself. If you lean on prayer and God's grace it can be done.

But when all has been said about the Ten Commandments and the Beatitudes, they are but details.

They illustrate the Royal Law of Christian conduct, that you love God and your neighbour as yourself.

This law works out into every department of life. You live by God's friendship and love, and for His sake you work and love.

Your daily work will be done to make the world a more happy, efficient, beautiful place. It will never be done at the expense of others. Your job will always be something real, instead of something needless and useless. And if you are an employer you will see to it that the wages and conditions of your employees are such as God would approve for His children. Sweating and underpayment are sins, for which a man must answer to God. If you are a workman you will work faithfully for your master, for he too, is a child of God and honest labour is done not for eye-service, but as in the sight of God.

And surrounding all work is the atmosphere of love and goodwill. You will be a kind and good father or mother, husband or wife, lover or friend. You will not be a sentimentalist, wasting money and sympathy over those who need to find their own feet first.

But I need not go into details. Work out the love of God and humanity into the details of daily life: seeking in all things to do what God would approve, and you will have solved, by God's help and grace, the whole problem of the conduct of the Christian and Churchman.

CHAPTER VII

THE CHURCHMAN'S LIFE OF PRAYER

It is quite certain that the Christian life cannot be lived without God's grace. Therefore you must make up your mind that if you try to live a Christian life in your own strength you will fail. Yet many Christians make the useless effort to live the life without prayer and then are surprised and disheartened because they fail. They might have known it from the start. Purity: humility: universal love, are not natural virtues; they belong to religion, and Christianity in particular.

Yet God is always waiting to help: the Holy Spirit was sent by Christ for the express purpose of enabling us to find God and live a godly life; so we have at our disposal those never-failing sources of power by which we can make our ideals actual.

And the first and simplest means of grace is Prayer. What is prayer? Many people think it is asking for what we need: and indeed this is true up to a point. But prayer is not the despairing appeal of somebody who isn't quite sure of the mood and temper of the person who is being approached. It would be no use appealing for mercy to a tiger or for sympathy to a bigot.

Christian prayer starts with the willingness of a loving Father to listen to His children. We are His children by nature and by grace: for we are incorporated into Christ at baptism and are therefore doubly God's children. And therefore prayer starts with an attitude: the easy, reverent, sweet familiarity between ourselves and One who already cares for us and loves us. Prayer is being with God: it is a very good form of prayer just to put ourselves into God's presence and stay there a bit, saying

nothing in particular, but just warming ourselves in the sunshine of God's presence and affection.

This sort of prayer has a very high-sounding sort of name, Contemplation: but it is really very simple. Just as a child likes to sit in a chair while her mother is writing letters or doing some odd job, so the soul consciously enters God's presence and just likes to be with Him. Nothing need be said: the being together is quite sufficient.

But normally we do make requests and therefore Prayer passes into prayers. Ask for whatever you like as long as it is something which will please God and make you and other people better and happier. You can't be too simple for God. The only point is that you mustn't be selfish and think of yourself as first or most important. You must think of God first, then of others, and finally of yourself. But God doesn't despise you even if you do put yourself last, and you are quite right to ask for anything that makes you happier or better. Don't listen to the solemn bores who tell you you mustn't ask for happiness and should only ask for self-sacrifice and fortitude. On the contrary, ask for a happy holiday if you like, or a pleasant birthday. God will see that you get any necessary opportunities for self-sacrifice: ask for willingness to bear any cross, but do not be afraid to ask for anything harmless and happy.

Perhaps I might work it out in detail. Let us take a sort of rough outline what your morning and evening prayers might be.

I should always advise you to start with a little fixed programme.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father, which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver

us from evil. For Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

Of course you can and will expand this in time. But it makes a good beginning.

After that you will pray in your own words, or by lifting up persons and causes to God.

(*a*) First think about God.

Ask Him that His causes may triumph, His Will be done, and that the Kingdom of His Son may be built upon earth.

Praise Him for His Holiness, His splendour, His grace and favours to us all.

(*b*) Then think about others.

Ask God to bless your friends, your parents, your home, your work.

Ask Him to relieve the poor, the wretched, the miserable. Remember your country and its needs, and all the special persons or classes of persons who specially seem to need your prayers.

(*c*) Then think about yourself.

Ask God to help you to be a good man or woman who fulfils Christ's will.

Ask him to make you honest and hardworking: loving and pure, just and generous.

Ask for forgiveness of your sins and for grace and help for daily life.

And tell Him lovingly and honestly any special temptations or endeavours which need His special help; and be certain that He will give it.

These are my simple directions for prayer, and no doubt saints get far deeper than this. But you are not saints yet, but beginners. If you follow these simple instructions, I think you will find them a real help.

But there are two sides of Prayer that I have not touched on: Bible-reading and Public Worship.

First let me take *Bible-reading*. Now, whatever different levels of inspiration there may be in the Bible, and whatever uncertainties about dates and authors, no Christian has any doubt that the Bible is God's Book, the storehouse of God's truth, and the guide to our understanding of God's will and Christ's Person and teaching.

If you are a simple and unlearned person you will do best to read the New Testament: studying the sayings and deeds of Christ first, and using them as your guides to a Christian life.

Every act and word of Christ had a meaning for the moment and a permanent meaning for all of us: so you can read the Bible with the greatest profit if you first study a chapter or a parable or miracle, and then turn quite simply to our Lord and say, "What was Thy meaning then, and what is Thy meaning for me now?"

To make it quite plain, let me take an instance—the miracle of the healing of the ten lepers and the ingratitude of nine of them.

What was the meaning of it then? It meant that our Lord had compassion on the suffering and willed to heal them: it meant that He hoped they would respond to His kindness: it meant that nine out of ten failed Him. What does it mean for you and me? It means that sin makes us all defiled, yet our Lord wills to heal us when we turn to Him: but He hopes and trusts that we will show our gratitude by our future life. And then you ask our Lord, "Lord, wilt Thou heal me?" "Lord, am I grateful, or have I forgotten Thee?" "Lord, help me to show my gratitude by my life." That is the sort of way we can read the Bible with profit: taking a bit a day and using it thus.

No doubt other people with more leisure and education will go further.

They would take the Old Testament as the story of God's gradual revelation to men of Himself and His

purposes: as the history of man's response and failure: as the record of the promise of the coming of Christ, and the preparation of the world for the coming of Christ. Again, one would study the Acts of the Apostles as the history of the early life of Christ's Church, and the Epistles as the doctrinal, theological, and practical history and teaching of the Church in the Apostles' time.

The whole record from end to end is full of studies from life, and we can learn lessons from every page both as to history and theology, doctrine and exhortation. But Bible-reading in the simplest form is open to all, and the neglect of it is one of the gravest of the errors of our time. It must be done intelligently of course, but, if you are wise, you will be punctual and careful over it.

Public worship.

No doubt you are familiar with the argument "I can be just as good without going to church." By "good" is meant moral. I dare say it may be true if ordinary conventional unconverted church-going is meant. If a man goes to church because it is respectable, or a woman because there is a church-parade afterwards, when you meet so-and-so and can discuss costumes and hats, no doubt such church-going is wholly valueless and probably evil.

But church-going as the public offering to God of the united worship and praise of those who are—and know themselves to be—the common children of a common Father and Redeemer, is quite a different thing. The truth is that we have largely lost the idea of *worship*. We go to church to hear the singing or the sermon, or in one or other way to please or profit ourselves, and the result is barrenness.

If the idea of "the Church" was real to us—the brotherhood of believers: the society of the redeemed—then we should see at once how fitting it was that on the Lord's Day the Lord's children should meet together to offer to the Lord the homage and praise that is due from the creature to the Creator, from the redeemed to the Redeemer.

We should then be praising God and feeling our own solidarity and brotherliness in Christ.

We go to church to give something; not primarily to get something. We go to give to God worship: and to our brothers and sisters in Christ that sense of fraternity which comes when men meet together as partners in one hope, and comrades in one adventure.

Therefore we must get back our true idea of Sunday. It is not a day of gloom, wherein we sit at home, after service, with the blinds down. It is not a day to shun recreation and exercise, while we read novels or papers instead.

Sunday is the day of worship: the day of recreation for the jaded, and of rest for the weary. We ought not to employ other folk on Sunday: they have a right to God's day of rest. But if we have worshipped God rightly on Sunday morning, there is nothing but good in real recreation or rest on Sunday afternoon. I do not mean that we hurry "to get God over" on Sunday morning so as to be free to enjoy ourselves in the afternoon. That would vitiate my whole argument. We are children of God who have done a week's work. We go joyfully to worship Him whom we recognise and desire to love and serve. Then we take in that stock of innocent pleasure and recreation which is good in itself and will fit us for another week's work.

There are many conflicting notions about a Sunday properly spent. But if we remember that we are God's children and use it as God's day of worship and refreshment we cannot go wrong. And no doubt we shall find many other excellent occupations. There are religious books to read, the sick to be visited, friendships to keep alive. But Sunday must never be a day of gloom or stiffness: for it is the glad day of Christ's Resurrection.

. . . . . .

There is perhaps one other point in connection with Sunday worship that I ought to discuss.

What sort of worship shall we offer on Sunday? All worship and praise is good if it is genuine. But there has been a good deal of forgetfulness that the Holy Communion is also the Holy Eucharist—a service of praise and worship as well as of Communion.

Our present neglect of this aspect of the Lord's service is due to a reaction against the mediæval extreme which magnified the worship and minimised the Communion.

Now we have gone to the opposite extreme, forgetting our Catechism which expressly states that the first reason of the institution of the Lord's Supper was "for the continual remembrance of the sacrifice of the death of Christ." Our Lord's sacrifice on the Cross is at the centre of our religion: since by it God was representatively honoured and obeyed, and humanity was redeemed. Therefore the memorial of the sacrifice: the commemorative sacrifice: the representation of the sacrifice before God and man, is the highest sort of worship we can offer to God. It presents to God, for His acceptance, the sacrifice which Christ offered on the Cross; that sacrifice with which God is well pleased.

We come then to offer not merely our poor prayers and praises, but Christ's all-prevailing sacrifice and ourselves in union with it.

It is the highest worship possible, since it not only has the sanction of Christ's own appointment ("do this in remembrance of Me"), but is the presentment before God of that highest act of worship and self-sacrifice which Christ offered on the Cross in our name.

By joining in it and offering it we join ourselves to it: we make it our own.

Ideally it should never be separated from Communion, but there are occasions when we do not wish to Communicate but do desire to worship. And we have the right to do, though it is not ideal and is less than the united acts of worshipping and receiving.

To understand the Eucharist and to love to offer it is not easy at first. It requires that you love God enough to

desire to offer Him the best of all, and you must also have grasped that the Eucharist is Christ's own appointed way, not only of feeding His people with Himself, but of presenting His sacrifice to the Father.

At present, perhaps, you must just do the best you can, but as your religion and your love of God grow stronger, you will count that Sunday no true Sunday on which you have not, at least, joined with the rest of the Church in presenting and showing forth to God

> "That only offering perfect in Thine eyes,
> The one, true, pure, immortal sacrifice."

CHAPTER VIII

THE SACRAMENTAL LIFE OF A CHURCHMAN

In the effort to live the Christian life, prayer is the first great help. You simply cannot do without prayer. And in many ways it would be far easier if Christianity stopped there. "Live up to your conscience, play the game cleanly, and lean upon God by faith and prayer." This would be simple enough, and indeed is the foundation of the Christian character.

Many Christians bring Christianity into contempt because they build up the higher storeys of their religion without laying this first foundation truly.

But we cannot stop here, simply because Christ did not stop here.

Nor does the Bible stop here either.

Christ Himself said, "Go and make disciples of all the nations, baptising them into the Name of the Father and of the Son and of the Holy Ghost." Shall we tell Him He was wrong and that baptism is an unnecessary burden?

And again, Christ Himself said of the Holy Communion, "Do this in remembrance of Me." Shall we tell Him that we won't, and that we consider it a mere accessory which we can light-heartedly omit?

A religion without sacraments might be a good religion and a simple religion, but it isn't Christ's religion. Nowadays Christianity without sacraments is being widely taught: conversion and faith are the only things asked; but can we omit obedience to Christ's clear and definite directions? No Churchman can or will. By Christ's authority Christianity is a sacramental religion.

And the Prayer Book is quite definite on this point. It is as a baptised person that your Church and Christian life begins. The simplest study of the Catechism and Baptism

service proves that. Here we find that baptism is not only the ceremony of admission into the Christian Body—corresponding to enlistment in the Navy or Army—but is Christ's own means of adopting us into spiritual union with Himself.

See the Catechism.

Q. "Who gave you this name?" (i.e. your Christian name).

A. "My godfathers and godmothers in my baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."

And again:

Q. "What is the inward and spiritual grace?" (of baptism).

A. "A death unto sin, and a new birth unto righteousness: for being by nature born in sin and the children of wrath, we are hereby made the children of grace."

In other words, Christ instituted baptism as an outward and visible ceremony wherein He could give us a spiritual blessing—the blessing of union with Himself.

Therefore every Churchman is baptised that He may be no more a mere ordinary child of Adam, but may be a "new" man through union with the Head of the "New Humanity" Jesus Christ.

. . . . . .

Then as regards Holy Communion, the Catechism again is most worthy of our study.

Q. "Why then was the Sacrament of the Lord's Supper ordained?"

A. "For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby."

Q. "What is the outward part or sign of the Lord's Supper?"

A. "Bread and wine *which the Lord hath commanded to be received.*"

Q. "What is the inward part, or thing signified?"

A. "The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."

Q. "What are the benefits whereof we are partakers thereby?"

A. "The strengthening and refreshing of our souls by the Body and Blood of Christ as our bodies are (strengthened) by (receiving) the Bread and Wine."

Q. "What is required of them who come to the Lord's Supper?"

A. "To examine themselves whether they repent them truly of their former sins, stedfastly purpose to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men."

"In other words, Christ instituted Holy Communion as a means of strengthening and refreshing those who have already been received at Baptism into the society of the Church; as the heavenly food which will sustain them in their journey; as the meat and drink to nourish their souls and to fortify their wills against all temptations; and as a pledge of that mutual love which joins all the faithful, the far and the near, the living and the departed, in one communion and fellowship within the love and life of the Blessed Trinity."[1]

How can we, or how dare we, refuse or deny or neglect this great mystery and privilege to which our Master so plainly calls us?

. . . . . .

But besides these two great gospel sacraments, Baptism and Holy Communion, the Prayer Book mentions other sacramental ordinances or "lesser sacraments."

These are called "lesser" not because they are not important, but because they were either not actually instituted by our Lord, or else do not apply to everybody.

[1] Quoted from G. K. A. Bell.

Confirmation, for instance, is first mentioned in the eighth chapter of the Acts, when the Apostles St. Peter and St. John went down to Samaria and laid their hands upon the converted and baptised Samaritans, who thereupon "received the Holy Ghost." We have no information as to whether our Lord had given any commands on the subject or whether the Apostles were acting on the impulse given them by the Spirit. This is, presumably, the reason why Confirmation is numbered among the "lesser sacraments," though its authority from the Bible and its perpetual practice in the Church are unquestioned. Other "lesser sacraments" are obviously not meant for everybody. Marriage and Holy Orders are vocations: not everybody is called to them. Thus they are "lesser" as compared to the universal sacraments of Baptism and Holy Communion, which are commanded to all.

These lesser or subsidiary sacraments are usually reckoned to be five in number.

Confirmation.—Wherein a baptised Christian is strengthened by the gift of the Holy Spirit. The gift is given through the laying on of a Bishop's hands with prayer (Acts viii. 16).

The Church of England normally requires Confirmation as a condition of Communion, so that our souls may be fortified by the Spirit to enable us to meet our Lord more lovingly and sincerely.

Thus when people ask, "What is the good of being confirmed?" The answer is that all of us are weak, and all of us need divine strength if we are to follow Christ and our conscience. This divine strength is given us in confirmation: the Holy Spirit is given us to make us better and stronger soldiers in the great warfare between good and evil.

You must be careful to avoid the error which teaches that Confirmation is a taking upon ourselves of our godparents', promises and responsibility.

We do that as soon as we grow to moral consciousness, and we do it formally before being confirmed: but this "taking our responsibility" is our *preparation* for Con-

firmation : Confirmation itself is the receiving the gift of the Spirit ; nothing less and nothing else.

Penance : or the Sacrament of Absolution.—When we are baptised we are made members of Christ, and our sins are forgiven us through the grace and power of that union. But it is only too common, that, in the long and difficult pilgrimage of life, we fail and fall into sin.

But it does not follow that because we have sinned we need remain in sin. We must up, and try again. But before we get rid of sin we are taught to repent. True repentance means hating and forsaking sin. It has three stages in it. First, sorrow for grieving our Master and hatred for our weakness and disloyalty to the ideal. Secondly, the acknowledgment or confession of our sins to God and to any we may have injured. Thirdly, the effort to make up for any damage we have done others, and the hearty resolution to sin no more. At this point we come to the difficult question of " sacramental " confession and absolution. There is no doubt that our Lord left to the Church the power of pronouncing forgiveness of sins to any penitent sinner. " Whosoever sins ye remit, they are remitted unto them " (St. John xx. 22).

The Church used this power, at first publicly, afterwards privately, and the minister who was the Church's agent in pronouncing absolution was a Bishop or priest. So to-day, when a priest is being ordained by the Church of England formularies, it is said to him, " Whose sins thou dost remit, they are remitted unto him " (see the service " the Ordering of Priests," in the Book of Common Prayer).

In other words, it may and does happen, that a person who repents his sins feels the longing and desire for definite cleansing and absolution. Such definite absolution was entrusted by our Lord to the Church and the Church of England (as a faithful part of the Church of Christ) hands on to its ministers, at ordination, this self-same power, to absolve in the name of Christ and the Church.

No one is compelled to seek this means of absolution.

Everybody should know that the Church possesses this power, and holds it in readiness for her children. After that a man or woman must be guided by the Holy Spirit. If a man or woman *sincerely* repents, and is truly at peace, the Church of England has no more to say. But if a soul is restless and dissatisfied the Church of England invites such to come to a priest, tell him what is wrong, and receive through him God's sentence of forgiveness. It is done by thousands to their great profit and peace. Many use this means of grace, because in the true desire for cleansing they feel they want to use all possible means at their disposal. Others again, who value the name Catholic, are much and rightly influenced by the fact that in the Catholic Church at large the faithful do make their confessions from time to time.

But in the Church of England, strictly, you can say this, and no more. That priests are given power to absolve at their ordination: that all people with unquiet consciences are invited to use this means of grace, and should use it: that large numbers of persons who do so use it, are extraordinarily deepened and strengthened in their repentance as well as in their spiritual life generally.

The two extremes to avoid are the ignorant position which denies that this means of grace exists in the Church of England, and the other extreme which magnifies confession at the expense of conversion and general depth of religion. Wise men and women will consider and judge for themselves under the guidance of the Holy Spirit, remembering carefully that if confession was over-emphasised before the Reformation, it has been much too much under-emphasised since.

Marriage.—The Church sees in marriage something much more than the solemn consent of the parties to live together. No doubt that is the essence of marriage. But the Church believes that such a contract, made before God and the Church, brings a blessing with it and receives from God the gift to live holy in the married state. Therefore the Church regards marriage as both holy, indissoluble,

and sacramental. Divorce, and remarriage after divorce in the lifetime of the other party, are simply unrecognised by the Church of England.

Orders.—The Church as an institution must possess not only its proper mode of entry, its rules and benefits, but also its officers. These officers though appointed by the Church are really appointed by Christ, the Church's Head.

Therefore the ordination of Bishops, priests, and deacons has always been considered sacramental as being sanctified by God, who gives to those ordained all the grace necessary for a faithful performance of their several offices.

The Bishop's office is to "feed the flock of God" as a faithful shepherd: to hand on unimpaired the doctrine and tradition of the Church: to confirm and ordain.

The priest's function is to teach and preach the Faith, to offer the Eucharist and give Communion, and to absolve sinners in Christ's Name and by His authority. And the spirit of the priest is the spirit of a true pastor who loves and guards His flock.

The deacon's function is to seek out the poor and destitute and relieve them, and in general to assist the priest in divine service, "specially when he ministereth the Holy Communion," in teaching and preaching and in such other directions as he is able.

Unction.—There is also a last sacramental ordinance much fallen into disuse. It is described in St. James v. 14.

"Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

We hear much of faith-healing and other modes of dealing with sickness: here we have the Church's method. It has been almost totally forgotten among us, yet those who have used it, frequently testify to its great blessing to body and soul.

CHAPTER IX

CONCLUSION

HERE then under the Church of England system we have given us all the necessary directions for living the Christian life. We start by Faith in God and in His Son Jesus Christ and in the goodwill and power of the Holy Spirit.

We are united to our Lord Jesus by baptism (received in the spirit of faith and repentance), so that we are no longer mere terrestrial men and women, but are become—in Christ—sons and daughters of God and members of Christ's Holy Catholic Church. We never forget it. We are proud and happy that it is so. We value and respect the friendship and fatherliness of God and are anxious, above all things, that we shall never abuse or betray that wonderful and happy relationship.

As children of God we pray to Him: as His creatures we worship Him: as His sons we love Him, or at least wish to do so.

As obedient followers of Jesus we obey His commands: we are already baptised because He commands it, we receive Him in Holy Communion because He invites us. If we are in sin we repent: using, if the Holy Spirit calls us, Christ's own appointed means of reconciliation to God.

And we endeavour to translate all this relationship to God and all these means of grace into a life of *worship* and *service*. The Christian life is not a barren refusal to do wrong: a mere holding off from evil.

It is a life of worship inasmuch as all we do or say or mean is done as part and parcel of a great loyalty to God. What He loves we love: what He hates we hate. Therefore we support all that is true and lovely, honest and of good report. Therefore also we hate, and abstain from, and resist all that is sinister and evil, foul and selfish.

And we also desire to serve not only God but our own generation. We desire, since we are on God's side, to promote the causes which God has at heart and to help to build the Kingdom of Christ upon earth.

All that mars or maims humanity is therefore our enemy. Excessive drink : lust : cruelty : slums : sweating : unfairness : injustice : dullness and poverty of life and joy : these are our sworn foes. We are out to tear them down, both in ourselves and in the world.

Come forward then, all of us, to take part in the great warfare.

Away with the form of religion which aims at being respectable and nothing more. Life and religion are warfares in which we range ourselves with God against evil.

Away with smugness and self-satisfaction : away with the selfish contentment which does nothing more than keep one's own feet warm.

Away with the spirit of mere controversy and criticism. In the face of the enemy these must go.

Love God : hate the evil : promote the good. Be fearless and joyful : march to the conflict with the sound of the trumpet in your ears.

We must remake England and England's religion. Who will march with us ? Throw away your hampering and unnecessary equipment and, before you die, do something heroic—something high and costly and noble—to glorify God and build Christ's Kingdom among men.

APPENDIX

MORNING AND EVENING PRAYERS

I HAVE been asked to set down the simplest form of daily prayer as an appendix so that a beginner might have it handy as a sort of start-off until he learns to pray for himself. I have already done something of the sort in the section on Prayer, but if it helps anyone to be able to turn to the end of the book for help in prayers I am only too glad to try. Please remember that your prayers will grow, and become deeper and more personal, and perhaps, in time, will need no words at all. But, as a start, what I put down may help.

First; before you pray, get quiet. Say to yourself, "I am going to be with God." And repeat the word "Father" or "Saviour" two or three times, e.g. "Father, I am coming to speak to Thee"; "Father, help me to realize Thy Presence"; "Father, help me to forget everything except Thee." Then your mind will grow still and you will be in a condition to pray.

Then say:

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father, which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

Then worship.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end. Amen.

Having said all this quietly and slowly, then talk to God

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in your own words, praying for others as well as yourself. Ask God to bless and help such persons and causes as these :

(*a*) Your home and home people.
(*b*) Your friends (especially . . .).
(*c*) Your country and countrymen (Navy and Army, etc.).
(*d*) All in special need (sick, prisoners, wounded, dying, dead).

Then as you grow larger-minded your petitions will expand —you will want to pray for :

(*e*) All sinners, that they may repent.
(*f*) The Church of Christ, that it may be united and holy.
(*g*) All mankind, that they may be converted and come to the knowledge and love of God.

As time goes on you will find that the range of your spiritual interests and petitions grows larger, but that must come naturally. Do as much as you can at first without forcing things. And you must remember to pray for yourself that your sins may be forgiven and that you may become ready to let the Will of God be done in you and through you.

But at first, the Our Father; the Gloria; and a few simple requests to a Father who loves you; a Saviour who redeems you; a Spirit who guides and encourages you; will be quite sufficient for a good start. Only remember to make a business of prayer, and to practise it as regularly and diligently as you do any other serious business.

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